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ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., MAR. 10, 1886.

Semi Editorial.

If any of our Brethren should know of a good situation for a good miller, they will please correspond with brother J. L. Wineland, Royer, Blair Co., Pa. He is a first class miller and a good brother. He understands either process of grinding, but would prefer the roller.

Those churches in need of a pastor should write to brother Stephen Hildebrand, Mineral Point, Cambria Co., Pa. He is a worthy brother, and a good speaker.

Brother J. H. Knepper has engaged with the Berlin, Somerset and Stony Creek churches for another year.

The Meyersdale church, Pa., has secured the services of brother A. D. Gnagey for another year.

The way to get an answer from a minister whose services you are soliciting, is to enclose a stamp or two, and then demand a reply on the spot, and have him give you the most satisfaction he can give at that time. And if that should not prove satisfactory write again in the same way and make the same demands. Especially don't forget the stamps. The poor fellows half the time haven't got the "stamps."

Personalities.

Brother Elias S. Meyers, of Falls City, Nebraska, writes to brother A. L. Garber, as follows, which is referred to me:

Brother Editor:

I am informed that brother Henry Holsinger is a relative of Alexander Mack. If this is a fact I should be very much pleased to have him write his genealogy for publication. Brother Mack came out from a turmoil of Elders who were willing to overturn God's ordinances for an order of their own. Likewise brother Holsinger made a manly effort and brought about a reform. It would be a satisfaction to know that blood will tell wherever found. Let us hear from brother Henry.

Feb. 15, 1886.

RESPONSE.

To the best of my knowledge my grand mother Holsinger was a grand-daughter of Alexander Mack, Jr. But I don't think that that had much to do with my church work, for it seems to me I would have done just what I did do if my grand-mother's grand-father had been the variest old fogie. Still, I can't tell; I try to act from principle, but by times I feel that I am entirely a creature of circumstances, for so many things have occurred without any design on my part. I am strongly inclined to the view that the present reform has not been born of blood, nor of the will of the flesh, but of the Spirit, and to God shall be the praise. Seek no other genealogy brethren and sisters. God is the source of all good.

The Louisville, Ohio, church, comes in first on the home run for the College debt. Having a little church business my assistance was solicited with a hint that a hundred or two might be secured, for Ashland College. Of course that started me out. They were keeping up a meeting and had a good interest. So I preached for them from Saturday evening until Wednesday evening, and three persons united. On Monday forenoon we had a business meeting, at which brother Lewis Hang was ordained to the ministry, by the unanimous consent of the church, at the request of brother Keim. Brother Keim is the pastor, and brother Hang is his help, and pastor and people are hopeful of good results by this addition to their ministerial force. A little other church business was transacted, all with the greatest of harmony. Then the college plea was made, and more than twice a "couple" hundred dollars was donated with perfect cheerfulness. All wanted to give. Those who had money gave donations, and those that had none, gave what they had: their good will and prayers, and all were thankfully accepted. The Louisville church is a model church. It is progressive in every sense of the word. It was organized with about thirty two members, and now the number is approaching the hundred. Of course I stopped among the members and had a good time, and they gave me a good collection, the first I had held since I left Waterloo, Iowa. My purse was getting pretty low. One sister gave me such an amount that completely unnerved me. Have not felt that way since my first surprise party. God bless her; her liberality has inspired me with hope that not only will the College debt be paid, but that the Lord's beggars will also be taken care of. First, however we want to pay the debt. That brings it down to thirty-five hundred. I do hope, all the churches will respond with equal liberality! Don't think that the liberality of others should excuse you, but let it inspire you to do likewise. Louisville has now donated over $1300, and has built a church which cost near $3000. Come Brethren, let us all do our best. If any churches in reasonable distance from Ashland, O., or Berlin, Pa., would like our assistance in raising their donations, I will endeavor to accommodate them.

The above was written in the forepart of the week. It is now Saturday and this batch must be mailed. I came here, to Berlin, Pa., a week ago yesterday, on account of the sickness of my wife. She is now about well again; but I am taking my turn. Have taken a bad cold and am afraid of congestion of the lungs. I have lost three full days, that I could not even write letters. Think I am some better today, and consequently more hopeful. As soon as I am able to travel I wish to visit the surrounding churches, and then widen out. Hope the work is going bravely on, whether I am sick or well, living or dead. It is God's cause.

HOLSINGER.

Flying Reports.

In this number is published a statement by brother D. Bailey in regard to the title of Ashland College, or in other words the ownership. Our opponents are leaving no leaf unturned to prevent friends and wellwishes from helping to save the institution, and it seems that there are persons who will resort to any kind of untruth for that purpose. If the lies were gathered together, with the misrepresentation of facts put into circulation by such characters, bearing up this matter, the collection would astonish the lover of justice between man and man.

Brother Bailey gives our readers the naked truth as to the condition of title, and each one can judge for himself concerning it. There is not the least danger in the world of the German Baptists holding the ownership, unless they take a lawful course to secure it.

While we are writing about these matters, we will call attention to another report that might as well be cut down at this time as any other. We allude to "Holsinger's law-suit." One year ago about this time, the devil put it into the hearts of two or three young fellows to cut the telephone wire that entered the Boarding Hall, break window glass, and carry a mortar barrel to the head of the stairs and roll it down. The nonresistant principle as taught by the "minits" had always been practiced (at least as far as we know) there and some of the coarser city youth thought that they could do anything to the College property, and nothing would be done. Brother Holsinger believed he had testimony sufficient to establish the guilt of certain parties and they were accordingly arrested. That they were concerned as partners in the offense, was common talk about the institution but as the deed was done under the cover of darkness, the testimony that could be called out was not sufficient to fix the crime on any one. This ended the trouble. We were called as a witness, and if we remember correctly, were the only member of the Brethren church who was called; at least the only one of the Ashland City church, and no one was put to any trouble or expense whatever. Brother Holsinger bore all the burden. We dare say that it was a good thing; it showed the lawless that there was some one who had the nerve to tell them that the law was made for the lawless and the disobedient, and such tress passing would not be tolerated At the time some of the brethren thought it would have been better to let the matter pass by in silence, but time has shown that it was best, and we defend the righteousness of brother Holsinger's act.

This molehill has been built into a mountain of falsehood and dextrously used to injure both the College and the Brethren Cause.

Saving at Our Expense.

A good brother of Iowa, who has an eye to economy, sends us an article written on both sides of a foolscap sheet, and it looked like a waste of space to have the lines so far apart. Accordingly, he drew a pencil line between each one of the original lines, and on these he crowded his words of life closely together. We have already spent time enough over that manuscript to pay for ten sheets of paper, and we have not commenced to examine it to see what it is in character. Now that article must be pigeonholed with our general calamities, and we can not tell when we will get to it again. One more sheet of paper would have contained the article nicely, saved us an hour or more of time, and then the author would not have reason to weary himself in watching for it, and at las wonder why the editor put it into the waste basket.

Quinter's Trine Immersion.

The late work by Elder James Quinter on Trine Immersion is a book of 369 pages, exclusive of fourteen pages devoted to the introduction, dedication, etc. The outside measure is 5 by 7 inches, and the printed forms are 3 by 5 inches. It is a very respectable book in appearance, and on account of the lightness of the paper used, it is not bulky and looks small for $1.50, when compared with hard time prices for books. About 190 pages are devoted to a consideration of the baptismal formula, and from a trine immersion standpoint; it is a field exclusively its own, and the subject is ably handled. The author seems not to have had any purpose of making it a text-book on the theme, or a book of reference, and it is therefore written in a style, best suited for general reading. It is an enduring monument in defense of trine immersion, and would be a power in its support, if the facts were more tersely stated and vigorously presented. One feature of originality as a work in Dunkard literature, is its use of the productions of the Church of England's writers and other noted authors, which make it a book of the day

It contains twenty-two chapters; and three of the last are devoted to reviews of Dr. Forney, Cathcart, and Bowman. It is a work of great merit; yet there are phases of the subject, which it has not covered.

NOTES AND NEWS.

A letter from brother J. W. Beer, of California will appear next week.

The fire is still burning in the Miami Valley and additions to the church are still being made. Brother Mason, we believe, will see 100 come into the churches under his charge during the season.

Brethren remember us in your generous deeds and send us new subscribers, and those who have not renewed please do so as soon as convenient. We still need more subscribers.

We are much gratified to know that the Dayton Church has been refreshed and strengthened by a successful revival.

We wish some happy occurrence would come along and give us another thousand subscribers. Then we could greatly improve the paper, lay out a few of the broad-faced advertisements, and take more pains in printing, etc.

We think too that Virginia ought to have a better representation in the Annual for 1887, and we hope when the call is made the churches will respond.

We wonder what Bro. Kilhefner is doing now. It looks as though he has nothing to do on the Lord's days, since brother Ridenour has taken the charge at West Independence, Ohio.

Brother Hilderbrand, of Iowa, filled the College pulpit last Sunday, and brother Palmer the Sunday before. They will make creditable speakers after a little practice.

Brother A. A. Cober is again at home; probably not of his own choice but by the irrepressible dictation of sickness.

Brethren John Duke McFaden, P. J. Brown and E. Mason are writing a history of the Dunkard and Brethren Church. Mc Faden is writing a history of the Church proper, Brown and Mason of the progressive movement. We have not learned exactly what the scope of the work is, but we hope it will be made exhaustive. We need a complete history of the Dunkard church, and the brethren should not stop short of 250 or three hundred pages, the size of the *Home Pulpit* pages. That is a standard measure, and as we are printing all of our tracts and pamphlets in that size, bound volumes of the *Pulpit*, our pamphlets and the history will be uniform. Then we hope they will take plenty of time to make it thoroughly accurate and reliable so that it will be a standard work and obviate the necessity of bringing out a new one in a few years after it is published; and we would advise the brethren to do this. If the book is ready for the market sometime next year, that will be seasonable. By that time, the first period of the reform movement in the Brethren church will be completed, and with that the forth-coming history can close. Brother McFaden has already copy-righted the history.

Brother Harader says some plain things in his correspondence about those who do not take the church paper. Indeed those who will thus starve themselves spiritually, must not desire to grow into strong, vigorous Christian manhood.

Persons wanting music books with character notes should write Ruebush, Kieffer and Co., who advertise in this issue.

The brother who united with the church near Mapleville, Md., recently, and went twenty-two miles to receive the ordinance of baptism was moved by the right spirit.

Brother Mason is again making his pen fly at a wonderful rate and "great strings of copy" are coming from it to go into "Home Pulpits" and other religious periodicals.

Brother Jacob W. Beer is now preaching at the Climax schoolhouse near Little River, Kansas. May success attend his efforts.

Brother Shaver is certainly a true soldier of the Lord's to do what he is doing without receiving any compensation. The Lord will reward all such in the resurrection of the just, and abundantly too.